THE UNITARIAN

JUNE, 1907

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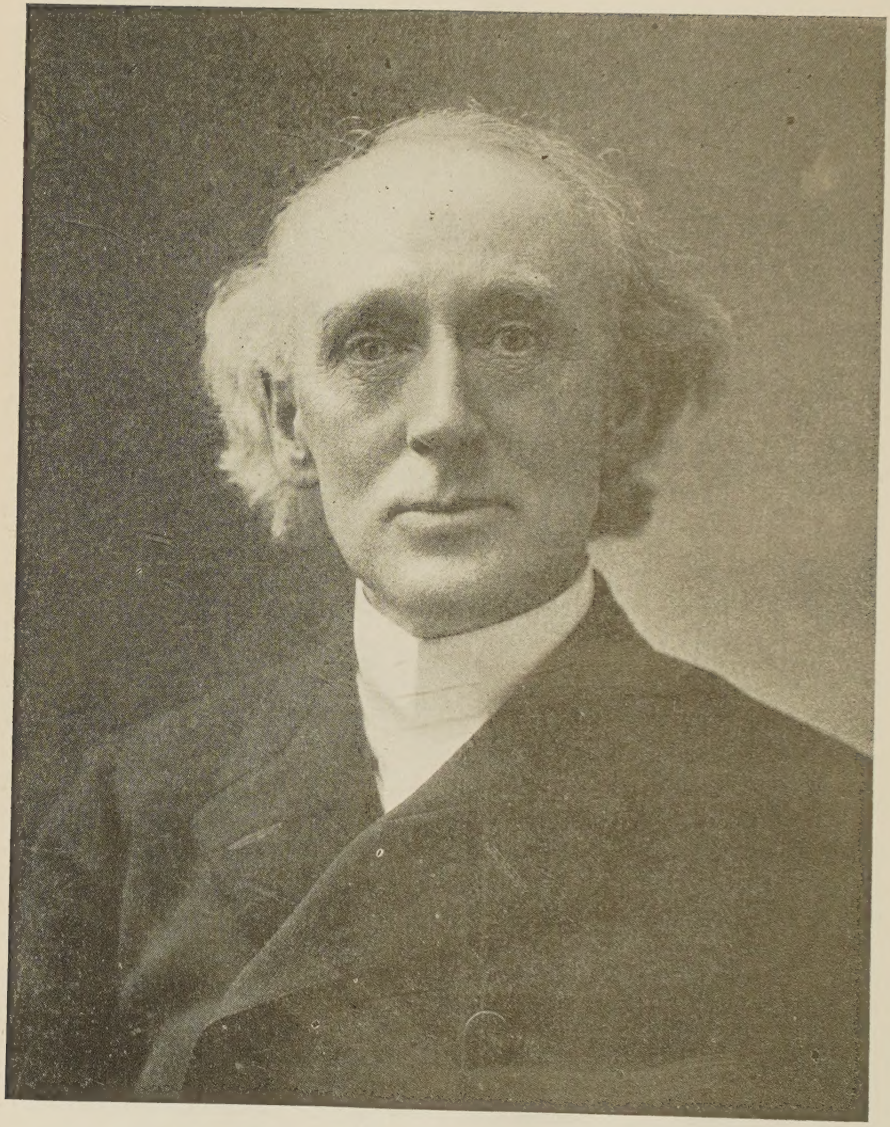

REV. EDWARD AUGUSTUS HORTON
President of the Unitarian Sunday School Society

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Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

THE $150,000 fund has actually been raised to the last dollar, and the efficient work of the American Unitarian Association is by so much increased for this year. It is a significant achievement; the significance lies in the discovery that our people are ready to give to the degree to which we have the courage to ask them to give. They only desire to know how much is really worth while. We trust that what the Association will do with this money will prove its need; and that because so much has been given this year, it will be impossible for the churches to forget how to give generously next year. One hundred thousand dollars ought to be the *annual average* of our missionary giving. It is not a question of our churches' generosity, but of the Association's efficiency in making its needs and opportunities known.

Meanwhile, it must not be forgotten that a considerable sum of money is raised for missionary purposes by the Woman's National Alliance, each year, and that the Western Unitarian Conference also has a missionary treasury of its own, and that the Middle States Conference raised over $2,000 each year for what is practically missionary work; none of these items appear in the Association's accounts, but all accumulates to the same end.

Dr. Hale, in his delightful manner, discourses about Parsonages in a recent

number of the *Christian Register*. We wish his words might bring new incentive to many of our churches that can, to make investment in such property. From a business point of view, no more practical "fund-enterprise" can be engaged in by a church, especially in growing cities and suburban towns. That portion of a minister's salary which is paid for house-rent is usually at an increasing ratio; and to be able to assure a minister of a well-build, well-placed, and well-cared-for home, without the perplexing problem of how much he must pay, or where his people would prefer to have him live, is always a point in favor of a candidating church, when changes must be made. Why are not these the best of good times for the starting of a "parsonage fund" in every parish of normal prosperity?

Programs for the Isles of Shoals meetings are out, and give promise of interesting days at the beautiful gathering place of so many good Unitarians. Few institutions of the sort have continued so many years to hold their constituency without waning numbers. Of late the hotels at the Shoals have been taxed to their utmost to accommodate the company coming and this will be the eleventh season of such prosperity. We are glad to note that with all the social allurement which these meetings have, and their rather wide-ranging scope of discussion, the definitely religious note is never obscured nor subordinated, and while never sectarian in any poor sense, the meetings are always in some good sense constructively denominational.

We receive also from Illinois an attractive program of the "Lithia Springs Chautauqua." An earnest and high-minded Unitarian clergyman is putting the best of his life's enthusiasm into the maintenance of these meetings, and a good deal of money has been raised from amongst Unitarians all over the land to make their continuance possible; yet they are distinctly *not* denominational, or predominantly religious,—making rather popular education and civic morality their main interest. Mr. Douthit has indominable pluck and rare consecration; under his management Lithia Springs have developed to notable usefulness. We hope there may be great meetings there this year.

Are clergymen more susceptible to the temptation of money bribes than other men? A cynical friend of ours insists that they are: and cites significant cases by way of illustration. It is a part of the ministerial habit of mind, he asserts, to find plausible ways of "interpreting" not only creeds and symbols, but methods and customs of action in terms of ethics which seem to justify courses morally oblique. The most flagrant misuse of divorce procedure that has outraged "Society" in this country recently, followed by the infamous marriage of the "guilty party", was humiliatingly defended by the clergyman in good and regular standing who performed the ceremony, and received a fat fee in return for his achievement in "interpreted ethics". Probably every other clergyman in the land is disgusted with his action and he recanted in hardly a self-respecting fashion, a few days later. But his case is only a more acute focussing of the flagrancy involved in the defence of pirating financiers whose way of wealth-gaining

has been infamous, though their generosity to churches and educational institutions has been lavish, by pastors of the churches which they endow, or officers of the mission boards which they "finance". The ecclesiastical apologist for brutal industrialism is but one remove from the bribed abettor of marital iniquity—and his whole manner of immorality is of a kind with that involved in the ways of the "interpreter of creeds and confessions"—for the church's sake, and a personal solution of the bread and butter problem.

We are glad to announce that summer services are to be held during July and August in the chapel of the Church of the Messiah, New York, all the larger churches in greater New York except one uniting in their maintenance. Rev. Albert Willard Clark who so efficiently had charge of the summer services last year will be in charge this year, with regular hours at the Headquarters every week day. We believe this work most valuable and rejoice that it can be so adequately maintained.

The death of John Watson (Ian Maclaren") under such painful circumstances while visiting this country, is keenly to be lamented by all who have read his books or known the man. We had counted upon presenting to our readers this month a most notable article on his life and work by Rev. Albert Lazenby of Lynn, than whom perhaps no better man could be found to interpret for us the significance of this interesting writer and preacher. Unfortunately Mr. Lazenby's manuscript had misadventures in the mail and our publisher had embarrassing problems of space attending the multiplicity of anniversary meetings to be reported, the solution of which brought temporary postponement of the article. It will come next month and is well worth waiting for.

New York Unitarian Club

The last meeting of the season of the New York Unitarian Club was held at the Hotel Manhattan, on the evening of May 1st, and after good things were eaten, a most interesting address on "The Health of Our City" was given by Dr. Thomas Darlington, Commissioner of Health for New York. The address was illustrated by many excellent lantern-pictures and Dr. Darlington spoke with much wit as well as seriousness. He was followed by Mr. George McAneny, President of the City Club. The following officers were elected for the ensuing year: President, Mr. Cyril H. Burdett; Vice-Presidents. Rev. Thomas R. Slicer, and Mr. F. A. Wilcox; Sec'y and Treas., Mr. Sylvester Swain: Members of the Council for three years, Mr. Henry F. Hitch and Rev. William M. Brundage.

For a Babe's Baptism

God lives to us afresh in each child born
Into our homes; and with our babe's first smile
Heaven comes but nearer to us, and the dawn
Of new Eternity. Worship God e'er while
On knees of service to this loved one's need,
In its divinity of weakness: know
Religion's Best lies very close indeed
To what thy patience daily can bestow;
What love can suffer, and faith humbly do
To keep God's life in this child ever true.

The Sources of Denominational Strength

(Abstract of the Sermon delivered at the Western Unitarian Conference, Detroit, May 13)

BY REV. JOHN W. DAY, Church of the Messiah, St. Louis

THE strength of any cause does not consist in the numbers of its adherents nor in any power of mass. Smallness in numbers is not, indeed, a reason for claiming a better sort of strength. Largeness of constituency may not indicate a lack of the finer elements of life. Feebleness is not to be excused, might is not to be indicted, on this principle. But the underlying question is a question of quality not of quantity. Still the Lord of might does not set his love upon mere numbers nor make covenants to be measured by the census. Where truth and love are, there is the divine favor.

In the early days of Unitarianism in this country it was the confident expectation of its prophets that it would grow to become a large and powerful denomination. Jefferson declared that it would sweep the country. Even in that time of orthodox dominion far-seeing men cherished sincerely the expectation that a liberal interpretation of Christianity organized into churches of our name would supercede prevailing forms of faith. Why has this expectation been unrealized? Why are we still among the fewest of all peoples? One explanation surely is that progress in ideas depends on the highways of human thinking, and that it will be slow where it has to make its own roads. Liberal ideas have had the extension which Jefferson expected. The organizations, however, which took the lead in their dissemination have not attained corresponding proportions because they have not taken the pathway of least resistance. Liberalism where it has kept within familiar forms and expressions, making no break with habit, has spread widely and entrenched itself in the citadels of orthodoxy. But liberalism with a new vocabulary, leaving well-marked channels of expression, depending solely on itself, must naturally expect a smaller constituency. The law of apperception framed from the requirement of the human mind to attach acquisitions by natural links to possessions, accounts in large measure for a lack of growth in a denomination which has at so many points rejected the aid of conceptions whose use seems to involve opportunism and the suspicion of insincerity. With this explanation goes the corresponding fact that with the increase of liberalism in other churches there is less pressure upon broad-minded people to separate themselves from old associations. One might go further and show that timidity, compromise, policy and intellectual indistinctness play their part. But this would be to obscure the main fact which is that organization involving the disuse of conceptions to which the mind has become adjusted and the use of those which to most minds require explanation, must without fault on the part of adherents or opponents make slow progress in numerical growth. That our appeal has been rationalistic explains why we do not come under the exception to this law of advance through familiar conceptions which is illustrated in the sects whose sudden and marvelous growth is a feature of the times. They break with familiar conceptions only to keep hold of other prepossessions of great power, the love of the occult, and the instinct of self-preservation.

Nor need we fear to acknowledge defects. They are partly defects of our qualities—a lack of realizing the whole man, addressing a certain side of human nature as if stood alone instead

of in combination with other sides; an imperfect interest in others as shown in the lack of missionary spirit; a weakening of the sense of criticalness as to the relation of religion with life as shown in the confusion of liberalism with indifference; an insufficient study of the art of effective presentation.

It would be strange, however, if to a group of religious workers whose influence has been immeasurable and whose aims have been adopted by their opponents the sources of increased strength should be closed. We look upon no finished work but on a prophetic mission. The providence which brought us forth is equipped for a long run. The currents of power are not shut off. With high hearts we may look to the promises of faith and count the roots of larger life. They are:

I. A clear consciousness of purpose, a distant recognition of the service due from us. Indecision is not the mark of freedom. Bold assertion is not bigotry. The liberty of difference does not preclude the central unities of faith. The glitter of generalities wears dull and is no substitute for the gold of conviction. Vague statements under which contradictions find equal shelter make a hospitality which few persons will long respect or desire. Finalities, indeed, are not demanded; but the full unity of our faith has yet to be reached, and when we are welded yet more closely together the conquest will be richer.

II. Such purpose is to find its nourishment in a human and not an official support. It must be organized, but organization does not consist in forming agencies that ignore their real centre. Ours is a congregational fellowship. The springs of power lead into the churches, as they lead still further into those who compose them. There are signs that the reaction against individualism is seeing its best days. Improvements in machinery do not of themselves furnish motive power. What is called organization, centralized force, cannot dispense with the deep vitalities which alone make union organic. Organization never creates them, they create organization. The old individualism was, indeed, imperfect in co-ordination, but the forced production of the forms of co-operation cannot compensate for any loss of independence and responsibility. We do not want a Unitarian church of America. We shall not outgrow the need of Unitarian churches in America. The centre of denominational life is not in any association nor in any officers, however efficient they become. The centre of power is not in any group of churches however strong and benevolent they may be. The measure and source of denominational strength is in the churches which denominate it. Factitious substitutes have a hollow sound. The pretense of representation is vain. Our national association is neither national nor ours. It can become neither with all genuine efforts of its officers until it is governed by the churches of the country instead of by those which furnish the most life members. The daring assertion has been made in high places that the spiritual quality of churches follows in general those who contribute to the treasury of this association. This is magnificent but it is not religion. It reverses the natural order of cause and effect. It turns the attention away from the roots of church life. We are face to face with a tendency which must be recognized with impartial and dispassionate candor. It is the tendency to substitute machinery for life, numbers for quality —to produce churches instead of the spirit which produces churches. A stronger union among our churches we need, but we do not need to unionize them. The kind of centralization now in progress is fraught with grave dangers. It imperils church democracy. It denominationalizes our religion instead of religionizing our denomination. It puts in place of high aims the lower aims of mere organization. An insidious tendency is working unconsciously to convert our congregational system into

a little hierarchy. A tone is audible which reminds us on a small scale of early studies in the history of the Petrine prerogative. The transition from efficient leadership to harmful domination is unnoticed so long as good results indicate vigor and activity. The harm comes when churches look outside rather than within themselves for their strength, when the centre of power is displaced. The source of denominational strength is in churches themselves and when they look for it in any other centre they deteriorate. If this were more thoroughly recognized and adopted it would not be so hard to increase denominational spirit. If every church in our fellowship realized its opportunity and labored for the kingdom of God in its midst we should not need so many appeals for loyalty to the common cause. The necessity for a special campaign of money raising and the degree of its success points to the same truth. Congratulations are not unmixed with regret that the great result has not been a spontaneous and wide-spread manifestation. It shows that we have not enough sought the kingdom of God and his righteousness that these things are not added to us, but have to be sought for by themselves. There is no substitute for the supremacy of the individual church, and when other supremacies tend to displace this they undermine their own strength. There are springs within our reach in which are unfailing sources of denominational strength. We must look to them for the true measure of power. In the long run this purpose will do most for the central body to which our common loyalty is unquestioned.

III. Is it not possible that there is a yet unused source of strength in the development of catholicity in a new direction. Hitherto breadth has looked toward the man outside the churches. We have wished to attract his loyalty. Should we however on this account neglect the duty of breadth so that the man inside the churches shall find sympathy and understanding among us? The duty of magnanimity reaches both ways. A wider catholicity will not alienate persons of conservative inclinations and tastes. Our services should be enriched. We should not deny ourselves the aid of the imagination the inspiration of poetry, the richness of history. To be liberal one does not need to be bleak. The new catholicism will be of this sort. It will utilize the genuine provocations of religion. It will be as little afraid of the truth it finds in an older faith as of that which it follows in advanced teaching, and it will accept the pieties which human experience has confirmed with no grudging as to their name. That so many linger in homes they have outgrown because their finer affections obtain satisfaction there which we do not offer may be an indication which we could follow with no sacrifice of conviction and no dilution of statement. To assume that we have reached in our conclusions all that human nature can properly expect is to go further than experience warrants. There are doubtless many lessons we have yet to learn, lessons of wider serviceableness and deeper sympathy. May not this be one of them? Will not the true catholicity put the best interpretation on a tenet not the worst, utilize that which has been thrown away with the refuse, and preserve the precious influences which have been associated with other faiths? With all candor and outspoken conviction we may speak with love, and in all honesty fear not to recognize the forces in faiths not our own which we have every right to make our own. Keen discrimination and bold opposition are necessary, but successful opposition is not the final victory. You have not conquered an enemy till you have won his love. Appreciation, assimilation, is the only real possession. Liberalism has its bigotries and its largest statements may have a forbidding and narrowing effect. Why do they alienate and divide when we most wish to win and persuade? May we not be partly

at fault? And if we cannot count ourselves to have apprehended should we not press forward towards all the fruits of generous enterprise?

IV. If all could be reckoned which makes for strength in a union of churches what would be the chief, the all-inclusive need? It would be the possession of what is the noblest human desire. What do we most wish our churches to do for us and our fellows? What is the most pressing hunger of human souls in our time? There is one faith above all others which, if churches could assure it, would bring the world pressing into their doors. It is the faith that there is a living God. Much is said of a God who was once alive, who somehow created the world and then departed for parts unknown. Men easily say they believe they suppose there is a God, but the men who say this little realize their God is living. The admission that there must be a power, a something which set the great order of the universe in motion, is no affirmation to satisfy the daily needs of life. So much of the belief in God is connected with an infinite past and with ancient forms of faith that the strongest assurance implies a practical atheism. The signs are all ancient. They indicate nothing which can be verified today. The faith in God accepted or rejected by most people to-day is reminiscent not present, ancient not modern, reported not known. He is a God who once was, not a God who could be now. For all the marks of his being are of another time, another place, another people. If we were driven to decide between no God and the God who manifested himself in miracles rather than in law, in disturbance in nature rather than in the order of nature, in one incarnation rather than in infinite incarnations, in the divineness of but one birth rather than in the divineness of every birth, in a resurrection not possible to any but one being in the whole universe, instead of in a resurrection inevitable to a human soul—we should all be atheists. And the orthodoxy which drives this issue home is forcing Godlessness upon the modern world. It is proclaiming a God whom no one can find, whom no honestly informed mind wants to find. He does not exist. In no real sense of the word could you call him a living God. The great, the divine opportunity of our church is in its freedom—the freedom given to none other, to teach and prove an idea of God, who makes this land holy, who chooses people now by a covenant with their souls, who gives revelations in every-day speech, and who takes the whole of human nature, not a half only, for his manifestation. If we can bring such a faith as this in God, and show his life so as to domesticate miracle and transfigure life, we shall not need to look further for power.

New York Sunday School Union

The last meeting of the Union for the season was held Friday, May 10th, at the Parish House of All Soul's Church, and though many things (including a torrent of rain) conspired to make the attendance small, it proved to be not far from one of the most interesting sessions of the year. The speaker of the afternoon was Dr. John S. Elliott of the Ethical Culture School, who spoke on "A Program of Ethical Study". His address was suggestive and provoked considerable discussion for the evening session, which was perhaps all the freer because no set speakers to open discussion had been appointed. Fairy tales, folk lore, the relation of ethics to religion, and methods of keeping boys interested were among the issues frankly talked about.

As this was the annual meeting the following officers were elected for the coming year: President, Rev. Wm. M. Brundage, Ph. D.; Vice-President, Rev. Elizabeth Padgham; Sec'y, Rev. Chas. Graves; Treas., Mr. John L. Salter, Jr.; Directors for three years, (term expires 1910) Rev. Caleb S. S. Dutton, Rev. Hobart Clark, Mrs. Lyman M. Greenman.

Our Historic Churches

VII. First Unitarian Church, Marietta, Ohio. Built 1857

BY REV. E. A. COIL

ON April 7th, 1788, a small band of brave pioneers landed at the junction of the Ohio and Muskingum rivers and began the difficult task of establishing a new settlement. About twenty years afterward Nahum Ward, born in Shrewsbury, Massachusetts, October 23d, 1785 came to Marietta and spent some weeks studying the situation with reference to the immediate conditions and future prospects, after which he returned, on horseback, to Shrewsbury. In 1811, having decided to cast his lot with the resolute men and women who were opening up the gateway to the Northwest, he returned to Marietta to become a citizen. Immediately upon his arrival he began buying up land held by the share-holders of the Ohio Company, or their successors. In that way he became the possessor of about thirty-seven thousand acres of land, lying principally within the limits of what are now Washington, Athens, Morgan, Gallia, Lawrence and Meigs counties. He immediately began improving and selling the land that had come into his possession—in many cases former renters becoming the owners. One of the historians of Washington County says: "It was the theory of Mr. Ward that the best condition of the country was attained when the greatest number of people possible secured homes, and so, becoming fixed, had a permanent interest in the welfare of the community. Most of his land was sold in small parcels, and to men of small means; many of the purchasers were people who had absolutely no capital but their industry. In selling to hundreds, or perhaps thousands, of this class, it was only natural that many cases should occur in which the buyer was unable to fulfill his contract. It is a notable fact that in no one of these cases did the proprietor foreclose the property. In every instance he made a settlement with the occupant of the farm forfeited by non-fulfillment of the contract, either refunding any payments already made, or making suitable compensation for improvements put upon it. Hundreds of well-to-do-farmers in Southeastern Ohio, who bought their lands of Mr. Ward by paying annual installments, can attest the perfect equity of his business methods and the liberality of his terms."

Such was the character of the man who became the founder of the First Unitarian Church of Marietta, Ohio.

Having been an adherent of the Unitarian faith from his early manhood in course of time he resolved that there should be a church of that faith in the community in which he lived. On January 30th, 1855, the following notice appeared in the Marietta *Intelligencer:* "The day has arrived when I think an attempt should be made to form and organize a Unitarian, liberal, rational, religious society in this place, for the worship of God in Unity and not in Trinity, in accordance with the plain, unmystified letter of the Bible. I shall be most happy to meet such Christian friends at the Court room of the Court House, on Saturday next, February 3rd, at seven o'clock P. M., that we may exchange Christian views of our duty to God and man, and then and there agree, if we can, upon our future course." This appeal was signed by Nahum Ward.

At the appointed hour "a few friends assembled" in the court room. Mr. Ward stated the object of the meeting, after which he submitted a statement which he proposed as "the basis of organization for a society." The following constitutes the heart of that

THE FIRST UNITARIAN CHURCH, MARIETTA, OHIO, BUILT 1857

statement: "Overlooking all minor differences, sinking all alienating controversies, in the generous and conciliatory spirit that becomes us best, that we may go forth and live the Christian life,—not as a form, but a principle,—with a warmer philanthropy, a holier consecration, a deeper piety, a more united front, than we have yet shown; in the fear and affection of God, in the faith and love of Christ," we "do form and organize ourselves, and such persons as may hereafter unite with us, into a church and society to be known and called the First Unitarian Church of Marietta." The proposed basis of organization was signed by three persons, whereupon Mr. Ward was elected chairman, John C. McCoy, Jr., secretary. Nahum Ward, William S. Ward, his son, who earnestly supplemented the efforts of his father in the work of establishing and maintaining the proposed church, and John C. McCoy, Jr., were elected trustees, and the First Unitarian Church of Marietta had started upon its career.

MR. NAHUM WARD

As soon as the church was organized, Mr. Ward assumed the task of providing for it a home, and the first stone of the handsome church, erected at his expense and which is still one of the finest architectural adornments of Marietta, was laid on the second day of the following July. The church building was completed and dedicated on June 4th, 1857. A tradition has been handed down to the effect that a conscientious opponent of Unitarianism remarked immediately after the dedication of the church: "Another gateway to Hell has been opened for the young people of Marietta."

The dedicatory sermon, a copy of which, published by Crosby, Nichols & Company, 111 Washington St., Boston, is before me, was preached by the Rev. Geo. E. Ellis of Charlestown, Massachusetts. Dr. Burnap of Baltimore, Drs. Lothrop and Miles of Boston, assisted in the services. Although in phraseology it is a little startling in the conservatism of some of its parts, the sermon is a powerful one, and in regard to religion, "not as a form, but a principle" it rings true.

The liberal minded people of Marietta now had an organization and (thanks to the generosity of Nahum Ward, who for the consideration of one dollar had turned the building, erected by himself, over to the Board of Trustees to hold "so long as the society shall worship God in Unity") they had one of the finest and best equipped church homes in this part of the state. Steps were at once taken to secure the services of a pastor and in the following January the Rev. R. D. Burr was called to serve the people in that capacity. The successors of Mr. Burr are William L. Gage, E. C. Guild, T. J. Mumford, John M. Windsor, (temporary), Fred May Holland, E. W. Hathaway (temporary), H. C. Finney, J. R Johnson, C. H. Dutton, F. S. Thatcher, James T. Lusk, who served as pastor fourteen years,—thus far the longest of any pastorate of this church, George Heber Rice, George B. Perry, and E. A. Coil, the present pastor.

For a good many years there was a Universalist church in Marietta, but in 1869 "Believing that by uniting in one society the Liberal Christian element in Marietta, an organization, stronger

and more easily maintained, as well as more effective" would result, a union was effected. "The Articles of Union" provided that "the church building of the Unitarian Society, be used by the united society, subject to the conditions of the will and trust deeds under which it is held."

Although at the time, and for some years following, there were those who doubted the advisability of that union, as the differences between the two denominations fade away, and the spirit of fraternity increases, the wisdom of the action of the local organizations in Marietta becomes apparent. Had the Universalists been the stronger, and able to furnish the better home for the united society, even though that home had been held under trust deeds that required the retention of the Universalist name, it still would have been much better for the cause of liberal religion to have effected the union than to have tried to maintain two weak and comparatively ineffective organizations in the town.

Mention has already been made of the noble service rendered the cause of liberal religion in this community by Nahum Ward and his son William S. Ward. But had it not been for the interest and thoughtfulness of Mrs. Harriet D. Ward, wife of Nahum Ward, who set aside in her will the sum of twelve thousand dollars, the income of which has ever since gone to the support of the church and will continue to do so, it is a question whether or not the few earnest people here could have kept up the organization after her death. That fund was put into the hands of Henry G. Denny of Boston, who acted as trustee from 1872 until 1906 when, on account of failing strength the trust was turned over to the American Unitarian Association. To Mr. Denny so faithful to the trust imposed in him, as well as to the founder and early supporters of the church here, the present day Unitarians of Marietta gladly acknowledge their indebtedness, and his name will ever be preserved, along with those of others who by their loyalty and unceasing endeavors have won the lasting gratitude of all identified with the First Unitarian Church of Marietta, Ohio.

At the time of the establishment of the First Unitarian Church in Marietta the prevailing sentiment was decidedly and aggressively against liberal religious thought. That fact added greatly to the trials and perplexities of the new society; but those who launched the movement and those who followed after them were Unitarians as a matter of conviction. It being a matter of conscience with them, they courageously faced whatever difficulties and perplexities presented themselves and, in spite of hardship, and a good deal of misrepresentation and calumniation, remained loyal to their cause. Although unpopular as a church, almost invariably the members have been recognized as worthy and valuable citizens. The result of that loyalty to their cause and their faithfulness to the best interests of the community on the part of the earlier Unitarians of Marietta, coupled with the softening of religious prejudices, is that the church has grown in favor and is now quite generally recognized as a valuable factor in the moral and religious life of the town. The congregation is not yet large, but is slowly increasing and the outlook for the future is encouraging.

Plans are being formed for the celebration on June 2, 3, 4th, of the fiftieth anniversary of the dedication of the church building. A new thirty-five hundred dollar organ has been purchased and it is to be in place and ready for use at that time. Although the recent disastrous flood in the Ohio Valley dampened enthusiasm a little for the time being and made it necessary to modify somewhat the plans that had been laid for the immediate future, there is no shrinking from duty and the church will continue to grow and render larger and more valuable service to the community as time goes on.

"Discontent."

AMID the great and manifold blessings of the present age, I am led often to marvel at the discontent which so generally prevails, particularly among the more fortunate classes. What has got into us all? With what hope of better things, or what despairing fallacy of reasoning have we become inoculated?

A rollicking rhyme runs in my head, one that my mother repeated to me as a child. It is like this:

"One honest John Tompkins, a hedger and ditcher,
Although he was poor, he did not want to be richer."

And I sigh for the spirit of honest John. It was Wordsworth who, in his sonnet to Milton, when reflecting on the scarcity of true greatness, was moved to say:

"Altar, sword and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness."

And the whole force of that grand sonnet bears directly on this question of "discontent." Have the American people, by some means, forfeited their dower of inward happiness? Is this a reason for the great prevalence of divorce and the contemporary evils of our time? It often seems as if people were simply running mad over travel, change and outward show of all kinds. Even the best of us are caught in the maelstrom and carried along, we know not whither. It were an idle task, I know, to resist a powerful trend of the times, and it is wise, as a rule, to make the best of what cannot be helped. For instance, if people will move about from city to city, and from house to house, seeming to prefer anything to the good old English and erstwhile American plan, of having homes of their own, why, then, clearly the thing to do is to see that homes are provided ready with ranges, and other conveniences, while possibly a van or vehicle of some kind might be devised in which the happy Arabs could be stowed away with children and household goods, and take their meals comfortably "en transit". This, surely, is one way; but, on the other hand, why may not a better and more contented feeling be instilled, as seed is sown, into the hearts of the rising generation?

One may well argue, from the provider's point of view, that people were never as well off as now, yet help is hard to procure, mothers are unwilling to rear their children, and the bulk of society seems absorbed in a mad rush to be somebody, and be seen somewhere. Above all, people talk of aspiration, growth and spiritual advancement, and the talking is about all they accomplish. There seems to be a general notion that these things are to be overtaken in some hall of entertainment, on an ocean steamer, or public thoroughfare, and we hardly pause to realize that the christian religion teaches us first of all, "that the Kingdom of Heaven is within you". The trouble is that we are not practical christians, only professing ones. That "dower of inward happiness", of which the poet speaks, is eluding us in some way, and let me say just here, that we can look to no one as to the poets for the help we need to-day.

From the poets and prophets of bible times, down to the childlike immortality of Wordsworth, and thence to Mrs. Browning and our own dear Lucy Larcom, we get the same unfailing appeal for a simplicity, purity and contentment; while they beg that we approach nearer to nature's ways, and do not insist on so much of strife and change, by which means great syndicates, trusts and all manner of tyrants are brought into being.

I, for one, cared more that a single poor Boer mother lost her life in defense of home and children, than if the whole British possessions were destroyed in a night. And why! Because, in God's justice and man's eternal hope, it is the triumph of principle that must at length prevail, and the successful carrying through of a struggle that does not

make for the purification either of oppressor or oppressed must be recorded on the Eternal Calendar, as a great retrograde movement of humanity. Of course, these movements will come. They have their purpose, nodoubt, but we do well to recognize and deplore them. England and America are not far apart in their moral progress, and much the same questions confront both the English speaking nations.

It was the poet Tennyson who in hope of better days, said, "And England's God no longer shall be the millionaire". That was fifty years ago. What would he say now and in America? "The trend of the times" we answer. All these questions must be worked out by the great process so generally recognized, and named as evolution. It may be so, but I would make, as a tiny ripple in the oceanic current of progress, my appeal for less of discontent, ambition and over-aspiration; and I would make a strong appeal for home.

Now, instead of privation and want, it is, in part, over-supply, and overproduction, that is weakening our national life. There are some lines from jolly old Oliver Goldsmith, another of Britain's seers. In the "Deserted Village" we read:

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

Is it so with us? Have we, as a nation, grown so purse proud, so arrogant and vain of our wealth and prosperity, that we have forgotten meakness, humility, gratitude and God? What was the strength of that greatest poem of the closing century, "The Recessional"? Was it not in the lines:

"The tumult and the shouting dies,
The Captains and the Kings depart.
Still stands thine ancient sacrifice,
An humble and a contrite heart."

Let us crush out the aimless vaunting spirit of our age, and remember who was strong in his weakness, and grand in his humility, the Carpenter's Son, who walked beside the Sea of Galilee, his only defense purity, and goodness, his only armor faith in God and love for humanity.

KATE RESTIEAUX.

The Sermon

Faith was the subject matter and
The hero Abraham
How he had offered up his son
As sacrificial lamb
But for the timely presence of
An inoffensive ram.

All were enjoined to have such faith
As Father Abraham had:
To gather sticks and lay the fire
And even to be glad
To hold and bind for sacrifice
Some sinless little lad.

For lo!—and such dramatic verve—
Caught in the thicket, see
The scapegoat in sheep's covering,
There through no jugglery
But doomed, pre-doomed since time began
A sufferer to be.

Follows the peroration fine—
God will Himself repay,
Himself provide the victim, and
The murmured "Let us pray,"
The benediction spoken, each
Went on his homeward way.

The preacher was a Calvinist
And Abraham was a Jew,
The listeners were Orthodox
In every shade and hue,
But the ram was an Agnostic—
As I had been, or you.

C. L.

An Organ Offered

The Church of Our Father, Newburgh, N. Y., offers a very excellent Mason & Hamlin Reed Organ with gilt pipes to any one of our Liberal Churches at a very moderate cost.

Please address the Chairman of Music Committee, Mrs. Frederic Delano Hitch, Newburgh, N. Y., for further particulars.

The Summer Meeting of the Norfolk Conference of Unitarian churches will be held on June 12th, 1907, with the society in Randolph, Mass.

Contemporary Portraits

V. Rev. Edward Augustus Horton

TO have been born in a sedate Massachusetts city on the banks of the Connecticut river, and reared in the atmosphere of adolescent Chicago, to have been educated at the great University of Michigan, and the modest Theological School at Meadville, Pa., with an incidental course of education in a United States war squadron during the rebellion added on, and a final finishing off at two German universities, must inevitably be productive of a character of much versatility and vigor of mind,—provided you have a young man of mental vigor and versatility to begin with. We suspect that to have been the case with Edward A. Horton, the subject of this month's "Contemporary Portrait". Born in Springfield, Mass., in 1843, he put Chicago, Michigan, Pennsylvania and southern warfare into his blood in quick succession, and then found his first pastorate in the wide awake parish at Leominster, Mass., where parish work has never been a sinecure. German studies came after this; then a call to the church in New Orleans in 1875, which he accepted but was not able to fulfill, ill health preventing; then his interesting ministry at the North Church in Hingham, Mass., (where state governors, and secretaries of war are reared in the ways of Unitarian idealisms), then entered upon his work at the historic old Second Church in Boston, the church of the Mathers and of Emerson, which he served till 1892. Some intimation of needed rest brought about his reluctant resignation then, to the sore bereavement of his parish. His manner of cure for overwork, however, was evidently more work and harder, only of another sort, for he yielded soon to persuasion that made him the executive head of the Sunday School Society, and the Benevolent Fraternity of Churches in Boston, both of which organizations immediately underwent a change of temperament, and good things happened.

It is undoubtedly as President of the Sunday School Society that Mr. Horton is most widely known,—outside of New England at any rate. Under his leadership that body has become a great regenerative force in our denominational life. Enthusiasm, systematic development of methods, and a quickened sense of *esprit de corps*, became the factors of new life in the work; and Mr. Horton's personality has been potent through it all, perhaps not least in his ability to rally about himself a company of co-workers on boards and committees who could share his enterprises with him and add their own originality of achievement. The series of Sunday School manuals issued under his administration are easily the best to be had in the world for practical sanity and inspiration. Some critics say that a better Hymnal for Sunday Schools might exist than the one he has edited: but at any rate it does not exist and we know of none in preparation. The masterly stroke of pedagogic instinct which has given our denomination, through the Sunday School, the graphic symbol of "Our Faith", extracted from one of Dr. Clarke's polemic sermons, (which else is pretty nearly forgotten) was no small good fortune for the liberal cause.

These things reveal Mr. Horton's administrative gifts. But those in the New England circle of personal intimacy recognize this as the least picturesque, if surely not the least significant of his work. His vogue as a popular preacher and speaker there is widespread. He has a ringing eloquence—breezy and invigorating, sometimes

vividly dramatic, always exuberantly forceful—and almost never uninteresting; a vein of poetry, and an instinct of humor are always co-ordinately assertive in his public utterance; language is never pallid and manner of delivery never tame; he has some genius for the graphically unexpected in phraseology, and the substance of things said is always brisk, vital and searching. His speaking is usually extemporaneous; his presence is strikingly histrionic, and his manner of gesture unique. Mr. Horton's war experience has made him a prominent figure at veteran's reunions and G. A. R. occasions of every sort; and his virile masculinity and overflowing good fellowship have won for him a far-reaching acquaintance beyond the conventional pale of the church. He is popular as an after-dinner speaker and orator for occasions. Like Silas Wegg, he sometimes drops into verse, and some of it is very good verse indeed, graceful and spirited. For several years he has been chaplain to the Massachusetts Senate,—"next door" to the dignified A. U. A. building where his office is.

Mr. Horton's interest in denominational affairs has been keen and effective. He is the "consulting friend" of many parishes and ministers who only formally take council with properly constituted officials. He has always had a peculiar popularity amongst some of our younger ministers and proves always a good friend. As chairman of the Fellowship Committee his discriminating insight into human nature has been of high service. Altogether his is a personality that has added much flavor to our denomination's life; he has never stood for fixed and failing standards of placid regularity; never conspired for dull and dreary dignity when spirit of progress has demanded better things; always has counted for life, verve and piquancy in the ongoing of things liberal in religion.

Morgan Memorial

MORGAN Memorial in Boston of which Rev. E. J. Helms is the Minister Superintendent and Rev. Thomas Van Ness the Chairman of the Joint Executive Committee is, perhaps the closest approach to christian unity and brotherhood practically applied of any institution in America. It has been called "an "odd church".

YES; IT WAS ODD IN ITS ORIGIN.

Henry Morgan left the property in trust to the Benevolent Fraternity of Churches (Unitarian) on condition that a Methodist minister of the New England Conference should carry on the work. The building had formerly been the home of the Church of the Disciples (Unitarian) before that society moved to the Back Bay. The Fraternity accepted the trust. The Methodists have supplied a minister. This odd ecclesiastical combination has been mutually satisfactory. The Unitarians have cordially endorsed Methodist missionary zeal and Methodists have invariably shouted "amen" to Unitarian administration of the property interests.

During the past twelve years the work has grown very rapidly. The old building not only became too small to shelter the many religious meetings and philanthropic activities, but it was crumbling down on the heads of the people and was no longer safe. Five years ago a new and much larger structure was built on the same spot. This fact makes it

ODD IN ITS LOCATION.

The old building was not converted into a place of business or amusement as so many down town churches have been. If it had been owned either by Uni-

tarians or Methodists alone, such might have been its fate. But the deed of trust provides that if either denomination violates the provisions of the will, the property will go to the Young Men's Christian Association.

Since moving into the new building the work has enlarged by leaps and bounds. Not only is the place filled, but four houses outside have also been filled with the overflowing works of mercy and help. Morgan Memorial is therefore

ODD IN THE GREAT VARIETY AND AMOUNT OF WORK DONE.

Twenty-five religious meetings are held weekly. There is not only a church for adults, but a church for children, which also meets Sunday mornings and evenings. Sunday School, class meetings, noonday prayer meetings, cottage meetings in the homes of those unable to attend church, temperance meetings, etc., indicate the character of the many religious services held.

In its educational work, Morgan Memorial has long maintained a large Industrial School, where hundreds of girls and boys are taught sewing, cooking, drawing, housekeeping, weaving, printing, cobbling, sloyd, etc., etc.

The School of Music maintained by Morgan Memorial is a preparatory course for beginners. Pupils have been made ready for the advanced conservatories. Hundreds have been helped into a new life in years past by this school.

The People's Forum has discussed with great vigor for years the relation of Christianity to the various reform movements of our time. Several hundred have usually attended this clearing-house of ideas and hobbies on Sunday afternoons.

A Kindergarten has cared for a few score of children who were unable to attend the public kindergartens.

The Day Nursery has shown in its care of more than 100 babies every year such a loving spirit to the 14 nationalities that patronize it, that it has broken down, more than any other agency, the barriers of religious bigotry and prejudice of the neighborhood.

More than 1000 different children are connected with the various organizations for children at Morgan Memorial.

More than 1000 different adults are also connected with the different organizations for men and women.

1169 families were helped in the agencies for the industrial relief of the poor at Morgan Memorial last year. Its methods of relief, as well as its magnitude, make Morgan Memorial

ODD IN ITS PHILANTHROPIC WORK.

This work is difficult to describe. It is as thoroughly scientific as it is christian. The center of the various agencies for the relief of the poor is the employment bureau. To this place hundreds come daily. A man was rudely turned away from an intelligence office in Boston some time ago with the remark, "No work for men like you." The man, half bewildered, walked down the stairs muttering to himself, "Well, its no use to keep up the struggle. I'd better go down to the dock and end it." While passing out the door, a gentleman standing in the hall, said, "My friend, why don't you go up to the Morgan Memorial office? perhaps they might give you a little work." The man acted on the suggestion. To his inquiry, the lady in charge of the office replied she was sorry she had no situations on hand, but noticing at a glance the man's great need, asked him to sit down and in a few minutes, to her questions, he told his painful story of sickness, and drink, and separation from wife and children, and loss of work. A ticket to a restaurant, where he obtained the first food he had tasted for two days, another ticket to our co-operative work, where he might earn this meal and lodgings, followed. At the concert that night he signed the pledge. The next week a steady situation was procured for him, and he added one more to a long list who have been saved from the wreckage by the wise offices of Morgan Memorial.

Most of the people who apply are investigated before relief is given. If they belong to St. Patrick's or some other parish, their priest or minister is first made acquainted with their needs. But the great unchurched host keep coming toward Morgan Memorial. Not the tramps, for the work and water test is not congenial to them, but the self-respecting poor come in their hour of distress, asking not for "charity" but a "chance".

To these people, more than $10,000 was spent in wages last year. The product of their toil was sold for enough to pay them this sum. 30,000 old garments sent to the institution and 3000 pairs of old shoes were repaired and sold to people who could not buy new things, for more than $5,000. Cloth from some garments which could not be repaired was cut up and sewed into carpet rags by many poor women; and woven into rugs by others; and old carpets were also woven into beautiful and serviceable rugs, and the product sold for more than $4,000 and distributed in wages to the workers. Nearly $1,000 worth of old rags were sold, and the money paid out to the scores who sorted the woolens from cottons, etc. Printers, cobblers, upholsterers, etc., have been given work in their various departments. Each person employed has been rendering a service that has helped to relieve the necessities of another. The way these departments co-operate is told in a picturesque way in a tract issued lately. We quote:

"Here comes a poor woman with a ragged shawl drawn tightly over her shoulders, but it does not cover her bare arms and hands, blue with cold. She says: 'Can't you give me something to do so I can get some fuel for a fire for my sick husband?' The Superintendent picks up a paper left on the desk by our deaconess which says: 'Grandma M——, a poor old woman on —— Street is ill and needs to have her room scrubbed up.' In return for the fuel for her sick husband's comfort and health the woman gladly goes to scrub for old Grandma ——

"While she is scrubbing, a man comes into to the Bureau, who has signed the pledge and has prayed God to save him, a poor drunkard. He seemed so genuine we paid for his lodging and breakfast. He is put to work sawing wood or shoveling coal; he earns his lodging and his breakfast, and returning to the Superintendent, says: 'If you would give me something more to do so I can earn a decent pair of breeches I believe I could go out and strike a job.' Of course he is given enough work to earn a pair of pantaloons. He is sawing the wood and shoveling the coal that is going to build the fire for the woman who is down scrubbing up for Grandma M——.

While these two are "working out their salvation" a woman comes in who wants to earn some shoes. Her children are unable to go to school for lack of them. She has something the matter with her back and cannot scrub, but she can sew. She is put to work repairing the clothes that have been sent us by Sunday Schools, Young People's Societies, Home Missionary Societies, Alliances and philanthropic persons. She is likely repairing the pantaloons for the man who is shoveling the coal for the fire of the woman who is scrubbing up for Grandma M——.

A man on the elevated the other day got up and looked out of the window as the train passed Morgan Chapel, while curving around Castle Street before entering the Pleasant Street Subway Station. I thought I recognized him. He turned round and recognized me, and grasping my hand, nearly wrenched it off my wrist. That man came to us a few years ago, having determined if he did not strike work that day he would commit suicide; and he was the kind that would have done it; and I would not have blamed him: for there are conditions that come into the lives of the respectable poor that turn them insane. That morning the man left a wife sick in bed with an infant only a few days old, and around the bed were five other little children crying for bread and he did not have a mouthful

to give them. He came into the Chapel and said, "Is there anything here for a man to do?" Our Superintendent said: "What can you do?" He said: "I am willing to do anything". The Superintendent replied: "But what is your trade?" He said: "I am a cobbler and I have searched all over Boston and I cannot find anything to do in my line. Please give me anything to do." The Superintendent said: "Why, you are the man we have been praying for, for two or three days." He was set to work in our Cobbling Department and we kept him at work there two weeks repairing the old shoes that had been sent us. It always means good luck when you throw your old shoes at Morgan Memorial. We then interested others, and were enabled to rent a shop for this man on Tremont Street. He prospered. Now he is in business in a suburban city where he has moved his family. His children attend Sunday School in one of the churches, and though a Jew, this man, I believe, is a reverent follower of Jesus Christ. Quite likely he mended the shoes for the children of the woman who was repairing the pantaloons for the man who was shoveling the coal for a fire for the sick husband of the woman who was scrubbing for Grandma M——.

You can understand now, why we call this our Co-operative Industrial Work. Each person is helped by helping somebody else. We are trying to put the spirit of Jesus into the philanthropy of Paul, who declared, "If a man will not work, neither let him eat," and "Bear ye one another's burdens," and "Let each man bear his own burden." It should not be forgotten that this work is developing skill and character as well as affording temporary self-support.

Morgan Memorial has a Real Estate Bureau which is filling the houses in its vicinity with a peaceful, moral and deserving class of tenants who are raising the social, civic and industrial character of the neighborhood. It is giving landlords a trustworthy agency to care for their property and shield them from the culpability of leasing their houses to people who will use them for immoral purposes. It is co-operating with the Board of Health, Police, etc., to improve the sanitary and moral character of the neighborhood.

Morgan Memorial is a Social Settlement. In the building eight missionaries make their homes. Two houses near by are also filled with workers connected with the place.

ODD FRESH AIR WORK.

Morgan Memorial Fresh Air Work differs from other endeavors of this nature in the fact that instead of two weeks vacation, it takes the children for two months, from the slum environment, long enough to inculcate new habits of living, new thoughts, and an actual love for nature. It is hoped in time to transplant some entire families from the corrupting slums to an ennobling country environment.

ODD IN ITS SMALL EXPENSE.

About $1500 is received as rentals from missionaries and the co-operative industrial relief work. The interest bill amounts to $2300 per year, and the fuel, light, taxes, repairs, etc., come to nearly $2,000. The salary bills are about $4000. Most of the missionaries are employed in the Industrial departments and are paid therefrom. If some one who cared nothing for denominational alliances but did appreciate co-operative work for humanity would come forward and pay the $49,000 mortgage, he would lift a mighty burden from Morgan Memorial work.

ODD IN ITS HONORS RECEIVED.

Morgan Memorial received the gold medal at the St. Louis World's Fair and the Grand Prix at the International Exposition at Liege, Belgium, last year. Its work is unsurpassed in reaching the poorest and the neediest with the Gospel's healing touch.

Even the prophetic gift is nothing else than a direct, intense insight into human affairs,—their causes and effects—*Carl Hilty.*

All Souls' Church, Troy, N. Y.

THE Unitarian Society in Troy has for many years worshipped in a large brick church in the centre of the city, built in years when church-going was more the habit of all people than now, and when the Unitarian expectancies of growth were large Hope and courage are as vital now as ever, but community conditions have changed, population shifted; and it was a wise decision which led this congregation to sell the lower-town property and build a beautiful though modest church farther out of town in what is known as Lansingburg, though within the city limits.

Sunday, April 28, was the day of dedication and it proved a most auspicious time. The church was beautifully decorated and gloriously full for both of its services. In the morning the Secretary of the Conference preached the sermon. In the evening was the formal service of dedication at which the Rev. Thos. R. Slicer of New York preached the sermon. Rev. W. M. Brundage made the prayer and inspiring addresses were made by Rev. W. S. Morgan of Albany, Rev. Albert Clark of Schenectady, Rev. Harry W. Reed of the Universalist church in Troy; and an impressive service of dedication read by ministers and congregation. An efficient choir assisted by an orchestra added much to the charm of the service. To the Rev. A. H. Winn, pastor of the church, is no small credit due for the present prosperity and large hopefulness of this society at present.

Anniversary Meetings in Boston

THOSE who predicted that the Boston meetings of this year would suffer eclipse from the growing expectancy of greater things to happen in September in connection with the International Council, made a mistake, or at any rate the very large fraction of a mistake. Doubtless some from outside of New England who might have come now will come then instead; but apparently enough others came who have not been before to make their lack unappreciable. The weather has been fine, with most gratifying coolness, and programs of usual inviting quality.

Rev. Thomas R. Slicer began things well for the ministers at any rate, with his exalting address to the Ministerial Union, Monday morning, on "The Sense of Vocation in the Ministry of To-day." The meetings of the National Alliance in the afternoon were spirited and inspiring. Miss Emma C. Low, Rev. Thomas VanNess and Rev. Lewis G. Wilson had large views to present from the stories of wide traveling and vigorous experiences in the missionary cause. Monday night's reception was royally social and beginning where last year's success left off, added another layer of practical accomplishment in the exorcising of the old tradition of Unitarian chill and social stiffness.

Tuesday, the ministers had their Berry St. Conference in a new place, King's Chapel, where they breathed better air, but did not hear so well as at previous meetings. What they heard however was nobly worth while, in the main address, at any rate, Prof. Fenn's paper being just what one expects when one expects Fenn to be at his best. The discussion was not so good, elbows did not touch closely enough, perhaps.

The meetings of the American Unitarian Association began Tuesday afternoon, and one cannot commend too highly the skill with which their programs were arranged to present in interesting review vital concerns and undertakings of the denomination at the present time. The emphasis, this year, perhaps, has been laid on educational aspects of our work, and Dean Wilbur's presentation of the enterprises of the Pacific Coast training school for ministers was easily the most significant presentment of this group, though the new Headmaster of Hackley, Dr. Callahan, won friends for that institution by his fine talk about it. Tuesday evening's exploit was unique and satisfying. Rev. Chas. E. St. John, the Secretary of the Association, reviewed the missionary concerns of the year with a stereopticon to illustrate his points. A worthy story was graphically told with ringing eloquence and painstaking clearness. The Treasurer of the Association, Mr. Lincoln, also presented a statement of what had happened financially since the "present administration" took hold of things—a truly notable recital, no points in its significance suffering any from concealment in the telling.

Wednesday's Association meetings began with practical business. Officers were elected, and resolutions commending the enterprise of the Pacific Theological School, expressing sane convictions touching peace and arbitration, and approving a scheme for a minister's retiring pension were passed. The last matter afforded a wholesome opportunity for "open discussion"—the only chance we had of breaking through the admirable machinery of things fixed and arranged. We shall have more to say about this matter of the pensions next month. Greetings from "other communions" came next, the speakers being for the Trinitarian Congregationalists: Rev. Howard A. Bridgman of the *Congregationalist;* Mr. Henry W. Wilbur, Secretary of the Society for the Advancement of Friends' Principles, for the Society of Friends; President Frederick W. Hamilton of Tufts College for the Universalists; Rev. J.

J. Summerbell of Dayton, Ohio, former editor of the *Herald of Gospel Liberty*, for the "Christians."

All these men spoke with sincere cordiality and hearty spirit of fraternity and were enthusiastically received. Prof. Francis G. Peabody D. D., of Harvard University, responded for the Unitarians with grace and wit.

Wednesday afternoon was given up to three forceful addresses from the field, each of most stimulating import. Rev. F. A. Gilmore of Madison, Wis., spoke of the College Town Work and told what happens when keen minded young men and women have their first chance of contact with the liberal faith. Rev. M. F. Ham of Dallas, Texas, spoke with much dry humor and direct earnestness of spirit about work in the Southern Field. Rev. W. T. Brown, Field Secretary of the Rocky Mountain Department, set forth the spacious opportunities of his field.

It used to be complained that the Anniversary Meetings were too largely Boston affairs exclusively, and men about Massachusetts Bay were most in evidence in public meetings. The present administration takes pains that no such notion shall persist, and perhaps the most cordially welcomed and appreciatively heard of all the visitors of the week was the preacher of the "Association Sermon" of Wednesday evening, Rev. Burt Estes Howard of Los Angeles, Cal., who gave a noble and glowing discourse. We were glad to note that amongst those sharing in the religious services of the evening (we think for the first time in the history of these meetings) a woman preacher, Miss Barnard of Rowe, Mass., was invited to take prominent part.

Thursday was a day of miscellanies, though none of merely subordinate consequence. The sixth annual meeting of the Unitarian Historical Society gave renewed evidence of the growing importance of its work, its speakers being Hon. Milton Reed and Rev. Chas. E. Park. The annual meeting and luncheon of the Meadville Alumni Association is always a cheerful affair and with Crothers and Eliot to speak failed in no degree of optimism this year. The annual meetings of the Y. P. R. U. at the Second Church, with the hospitable reception and collation attending, were wideawake and encouraging, and peculiar value lay in the speaking of the evening, from the fact that the speakers were all ex-presidents of the National Union: Rev. Thos. VanNess, Mr. Percy A. Atherton, Walter P. Eaton and Carlton A. Wheeler. The annual meeting of the Unitarian Temperance Society in Channing Hall deserves more mention than we can give it and more attention than could be paid to it by our people in the busy week of meetings.

Friday was Sunday School day and its interests should tower up very high in our denominational concern. Visiting ministers are well tired out at this stage in the week, but the soul of exhilerating enthusiasm which Mr. Horton ejects into his programs make tired men forget their weariness and the crowded meetings of the day signify much in the vital enlistment of so many eager workers in this most critically important function of the church. The speakers and their topics were:

Annual Report by President, Edward A. Horton, Mrs. Clara Bancroft Beatley, Boston, subject, "Home and Sunday School." Rev. T. R. Slicer, New York City, subject, "The Work of the Interpreter." Three ten minute reports: Rev. H. T. Secrist, Roxbury, Mass., subject, "The New Graded Course." Rev. W. I. Lawrance, Winchester, Mass., subject, "Work in the Field." Rev. W. M. Backus, Chicago, Ill., subject, "Sunday School Opportunities in the West." Addresses by Rev. John D. Pickles, Ph. D., Boston, Educational Secretary Massachusetts Sunday School Association, subject, 'The Dignity and Worth of Bible School Teaching." Rev. A. M. Lord, D. D., Providence, R. I., subject, "Stories and Story Telling." Rev. Burt Estes Howard, Los Angeles,

subject, "Democracy and Education."

It was not our privilege to be present at the consummating jubilee of the festival of Friday night. We presume that it was like other festivals, that the hospitality of the Boston laymen was without stint; and the appreciation of the visiting clergyman unbounded. We doubt not the speaking too was eloquent, stirring and full of good cheer. With Rev. Minot O. Simons and Rev. F. L. Phalen among the speakers, we are sure that wit, vigor and ringing zest of optimism were not lacking.

Morning prayers were held at the beginning of every day at King's Chapel, different clergymen conducting. With wonted grace and cordiality the women of the Hospitality Committee did their good work of systematized but no less hearty friendliness; the American Unitarian Association building teemed with a glow of welcome and nobody was allowed to feel a stranger there.

John Cuckson

The Unitarian fellowship has lost in the death of Rev. John Cuckson of Plymouth, a man of exceptional ability and wide usefulness. His death was very sudden, while on his way to attend the reception of a fellow minister of his own town, Monday, May 6th, and brought apalling sadness not only to his own people but to innumerable friends all over the country.

John Cuckson was born in Lincolnshire, England, in 1846, and becoming intimately acquainted with Rev. Brooke Herford, then pastor of a Unitarian church in Sheffield, was persuaded by him to prepare for the Unitarian ministry at Manchester Free College, from which he was graduated in 1867. His first settlement was in Liverpool, after which he assumed an important charge at Birmingham, where he entered into intimate relations with Joseph Chamberlain, one of his congregation, and found much interest in things political and educational as well as directly religious. In 1884 he visited this country for vacation, and while here preached in our church at Springfield which quickly extended to him a call to its pastorate. He remained there eight years, wielding an influence for the liberal cause which extended far beyond his own city, up and down the Connecticut valley. In 1892 he was called to be successor of his friend, Brooke Herford, as pastor of Arlington Street church in Boston, serving there until 1900. After a brief respite demanded for the recuperation of his health he accepted a call to the Mayflower church in Plymouth where he served to the day of his death.

Mr. Cuckson was a man of positive convictions and substantial gifts of the spirit. As a preacher he was thoughtful, vigorous and eloquent; and as a friend genial and warm-hearted. Doubtless he was to be rated among the more conservative of our ministers in theology and habit of mind; and was honestly outspoken in his disapproval of many phases of our modern Unitarian life. But he was always loyal to the cause of true liberalism and will be missed not a little from our company. We are glad to publish some of the resolutions passed by various organizations to his tribute.

At the semi-annual meeting of the Connecticut Valley Conference of Unitarian-Congregational Churches, held in Springfield, on May 14 and 15th, the following resolutions were passed:

Resolved, That this Conference desires to record its appreciation of the high character, the exceptional ability as a preacher, the faithfulness and devotion as a pastor, and the affection, wisdom and loyalty as a friend, of Rev. John Cuckson, formerly pastor of the Church of the Unity and a member of this Conference, whose recent sudde . death at Plymouth, where he was pastor of the Pilgrim Church, has brought serious loss to our body and cause. As a preacher he was eloquent, stimulating and inspiring, as a pastor he won and held the love and respect of his people, as a man his character held our admiration, as a friend he bound others to him by cords that death hardly can break. He was a Unitarian from study and conviction, finding in our free atmosphere the best opportunity for the expression of his profoundly religious nature and his firmly and

clearly held convictions. In a ministry of many arduous years he served liberal Christianity well.

Resolved, That a copy of this resolution be sent to Mrs. Cuckson, to the First Church in Plymouth, to the *Christian Register* and UNITARIAN in this country, and to the *Inquirer* and *Christian Life* in England. Also that a copy be spread upon the records of the Conference.

The Plymouth and Bay Conference placed this minute on the records of their last meeting:

Through gratitude and affection and high regard the members of the Plymouth and Bay Conference at their meeting in Norwell this 15th day of May, 1907, place upon record this humble tribute to their late leader and associate, the Reverend John Cuckson. For six years the minister of the First Church in Plymouth he regarded the interests and the activities of this sisterhood of churches as an important and useful part of his work. His rich experience, his clear vision, his able thought, his forceful expression of deep religious faith to thousands of men and his unbroken consecration gave him unquestioned leadership. Wise in his counsel, broad in his sympathies, vigorous in his convictions, of unusual intellectual and spiritual gifts he helped us all and leaves the memory of a good name and an honored life. With heavy hearts we record his death. He was the great preacher and we esteemed him; the consecrated minister and we were inspired by him; the good friend and we loved him.

The Ministerial Union of Boston, passed this resolution at its annual meeting May 20th:

It is fitting at such a moment as this, when at our meeting here, we miss for the first time in two years, the presence of the man who has presided over us, to record an expression of gratitute for the service he has rendered us, and our sense of loss, now that he is taken from us. He has presided over our meetings with conspicuous fairness, ability and generosity.

We join with his many friends at home and abroad, in recognition of the excellent gifts which as a preacher and a man he brought into our ministry. More truly than of most men it may be said of him that he lived openly, showing without hesitation the contents of his mind and heart. He was inexpert in the art of concealment and in his preaching was openly impatient with anything like apology for crooked ways and unrighteous deeds.

To his mourning family and friends, and to the church he served with such signal success in Plymouth, we, the members of the Ministerial Union meeting in Boston send sorrowful greetings and the assurance of our heartfelt sympathy and affection.

Installation of Rev. Albert Ross Vail

MR. Albert Ross Vail was ordained and installed as pastor of the Unitarian Church of Urbana, Illinois, on Saturday afternoon, April 20th, 1907, in Morrow Hall upon the University Campus, where Sunday morning services have been held during the year.

Several prominent Unitarian clergymen officiated. Dean Wm. W. Fenn of the Harvard Divinity School, had charge of the services. Addresses were delivered by the Revs. Wm. H. Pulsford and Fred V. Hawley of Chicago, and Wm. M. Backus, Sec'y of the Western Conference. Prof. Stephen A. Forbes, on behalf of the church installed the new minister as pastor of the church. The following were his words:

"The people of this free church, bound by no religious creed, widely diverse in many things, but of one mind in this, that they will seek to know the truth, and to make it known, each according to his light and ability; that they will endeavor to live good lives, helpful to each other and useful to the community; and that they will maintain the public worship of God in this town; are also of one mind in their desire that the pastor of their choice shall now be received, and henceforth recognized, as a member of the Unitarian ministry, with all the privileges and powers which depend upon the formal act of ordination.

"And believing, with all our hearts, in his goodness, in his religious devotion, in his personal faithfulness to the spiritual interests which he has taken in charge, and in his peculiar fitness for the religious work which we hope to see accomplished here, we unanimously desire formally to install him as the minister of this Unitarian church, as free in his relation as are we in ours.

"Acting consequently as the official representative of this society, and by authority of its trustees, I do now pronounce Albert Ross Vail as set aside

and ordained to the work of the Christian ministry, and do install him as the pastor of this church; and may the blessing of the living God rest upon him and upon all of us, in the performance of this act."

The occasion was of much interest to the large number in attendance. It is the first liberal church that has been started here, and it is finding a ready following among the higher intellectual life of the University, the students also are finding in it a new and fresh answer to their religious longings.

Isles of Shoals Summer Meetings

The Shoals meetings this year fall in the week beginning Sunday, July 7, and an interesting program has been prepared. The morning addresses will be on the general topic: What we may know of Jesus; the separate topics being: I. The Sources of Our Knowledge. II. The Place and Time. III. The Actual Life. IV. The Essence of the Teaching. V. The Aftermath of Tradition. VI. The Modern Significance of Jesus.

The program is as follows:

SUNDAY, July 7

10:00 A. M.—Communion service in the Stone Meeting-house, conducted by Rev. Pitt Dillingham, of Calhoun, Ala.

11:00 A. M.—Religious service with sermon by Rev. John H. Holmes of New York, N. Y.

8:00 P. M.—Religious service with sermon by Rev. Albert Lazenby of Lynn, Mass.

MONDAY, JULY 8

9:15 A. M.—Morning worship in the Stone Meeting-house, conducted by Rev. Robert F. Leavens of Boston, Mass.

10:00 A. M.—Address, "What We May Know of Jesus." I. "The Sources of our Knowledge," by Rev. J. T. Sunderland of Hartford, Conn.

8:00 P. M.—Illustrated Lecture, "Neighborhood Work in a Black Belt County" by Rev. Pitt Dillingham.

TUESDAY, JULY 9

9:15 A. M.—Morning worship in the Stone Meeting-house.

10:00 A. M.—Address, II. "The Place and Time," by Prof. Nathaniel Schmidt, of Cornell University.

8:00 P. M.—Address, "The Change in the Feminine Ideal," by Mrs. Margaret Deland, author of "The Awakening of Helena Ritchie," etc.

WEDNESDAY, JULY 10

9:15 A. M.—Morning worship in the Stone Meeting-house, conducted by Rev. D. H. Ferrell of Brockton, Mass.

10.00 A. M.—Address, III. "The Actual Life," by Rev. Chas. F. Dole, D. D., of Boston.

4:00 P. M.—Meeting of Alliance Women.

8:00 P. M.—Lecture by Mr. Joseph C. Lincoln, author of "Cap'n Eri," "Mr. Pratt," etc.

THURSDAY, JULY 11

9:15 A. M.—Morning worship in the Stone Meeting-house, conducted by Rev. F. R. Sturdevant, Dorchester, Mass.

10:00 A. M.—Address IV. "The Essence of the Teaching," by Prof. F. C. Christie of Meadville Theological School.

12:00 M.—Meeting of Y. P. R. U. delegates in the Stone Meeting-house.

8:00 P. M.—A Celia Thaxter evening. Address with readings from Miss Thaxter's poems, by Rev. Elizabeth Padgham of Rutherford, N. J.

FRIDAY, JULY 12

9:15 A. M.—Morning worship in the Stone Meeting-house.

10:00 A. M.—Address V. "The Aftermath of Tradition," Rev. Algernon S. Crapsey D. D., is expected.

8:00 P. M.—Concert to be rendered by the members of the quartet.

SATURDAY, JULY 13

9:45 A. M.—Morning worship in the Stone Meeting-house.

10:00 A. M.—Address VI. "The Modern Significance of Jesus," by Rev. Alfred Rodman Hussey of Baltimore.

8:00 P. M.—Lecture.

SUNDAY, JULY 14

11:00 A. M.—Religious service with sermon by Rev. Alfred Rodman Hussey of Baltimore, Md.

As heretofore, the "Oceanic" will be the headquarters of the meetings, but some sessions will, as usual, be held at the "Appledore." Rates at either hotel will be twelve dollars per week and two dollars per day. The season will begin Saturday, July 6.

Until June 25, for accommodations at the "Oceanic," address Mr. Charles J. Ramsdell, Randall Hall, Cambridge, Mass. For the "Appledore" address Mr. Hapgood, 19 Terrace Avenue, Newton Highlands, Mass. After that time address either at Isles of Shoals, N. H.

The Annual Meeting of the Unitarian Conference Meetings at Detroit

BY REV. G. R. DODSON

CONFERENCES vary. This was a good one. That it was a happy and inspiring meeting was felt by all. The joy of fellowship was evident in the faces and manner and tones of voices of the delegates. Those who met there are not only widely separated from each other, but they bear the stigma of heresy when at home. At the conference they realized with deep and genuine joy that they are not alone. The discussions revealed several striking facts. One of these is that our leaders have thought their way through the fogs; they know perfectly well what they want to do. They understand that in this specialized world our church has its particular function, its own peculiar work; and that while they help all good causes, their main efforts must be given to their special task. There is no uncertainty, no feeling around for a gospel to preach. All have a message and rejoice to find that it is substantially the same.

Then, to one who detests that form of mysticism which is simply confusion of thought and inadequate power of expression, most of the speeches were a deep delight, in that they were marvels of clearness. For lucidity and precision of statement they would be hard to excel. Perhaps no address presented was in this respect more excellent than the one on the Brahmo-Somaj, by Prof. G. Subba Rau. It was a model statement, comprehensive, terse, clear, adequate, judicious, with not a sentence wasted.

Another thing that impressed me was the substantial unity among these apostles of liberty. Their form of statement was never the same, for as thinkers they came from many directions, but that their views are convergent was clear. This shows that if intelligent men are given liberty, it is needless to try to enforce unity, for this comes about in time of itself. No authority, however great, could conceivably have produced the real unity of free minds witnessed at this Detroit meeting. The voices were real voices, not echoes, and yet in spite of differences of timbre, the message was the same.

Furthermore, I was impressed with the extreme devotion of the meeting to the idea and spirit of democracy. As liberals, the delegates know their peculiar weakness and realize their need of organization, and yet they fear the centralizing tendency of every organization. Not only was there expressed criticism of this tendency in our national body and its administrative agencies, but one of the longest discussions at the meeting was over a proposition the aim of which was to make the Western Conference more democratic, more truly representative than it is. This feeling found expression in the conference sermon by Rev. John W. Day of St. Louis. It is strong and must be reckoned with, although as one of the delegates said, our differences of opinion are entirely within the possibilities of friendly adjustment.

The Tuesday morning session began with an address of welcome by Mr. John Bagley. Dr. Thayer, a Vice-President of the Conference, was in the chair. This is not the place to give the facts presented in the report of the secretary of the Conference, Rev. W. M. Backus, but his survey of our churches and the work of the past year seemed wise and hopeful. Very manifest was the affection of the conference for its secretary. There were many expressions of appreciation of his self-sacrificing spirit and of the high quality of his work. After the reports, Rev. F. M. Bennett discussed "Unitarian Mis-

sionary Methods." He considers that the Opera House and Brass Band method is a failure, that the Post Office Mission is very effective, but that the most important of all our missionary agencies is our college town churches. Mr. Bennett thinks that we ought to buy land in growing cities for churches which may be established in the future.

The Hindu Prof. Rau told us that a race consciousness is developing and that a need is felt of a universal religion. Such a need cannot be satisfied by Christianity in its present form. Western Christianity needs to be complimented by the mystic subjectivity of the East, which in its turn would derive benefit from the influence and teaching of the West.

A paper on "The Distinctive Features of Unitarianism," was presented by Rev. F. A. Gilmore, and in the discussion, which was led by Rev. F. C. S. Wicks, neither the ancient platitudes nor disagreements appeared. Mr. Gilmore made it plain that while the individualism of our people in church affairs is their weakness, their devotion to freedom is their strength. Mr. Wicks distinguished between Unitarianism as a belief in the doctrines which Unitarians generally do as a matter of fact believe, and liberty, and insisted that it is the liberty and not the belief which makes us Unitarian.

The distinction having been made between the churches of authority and the free churches, Mr. Blake pointed out that there is a third kind of church which tries to be both the other kinds at once, a mixed type which is unsatisfactory from every point of view. The discussion was participated in by Messrs. Rihbany, Ferguson, Marsh, MacCarthy and Dodson.

The afternoon session closed with a vesper service led by Rev. Florence Buck. This, in its quiet beauty, in its repose and uplift, coming just after the earnest and tonic discussions, seemed all that such a service could be.

On Tuesday evening there was a platform meeting. The subject was "The International Council," the speakers being Rev. C. W. Wendte, Secretary of the Council, Pres. F. C Southworth, and Rev. J. H. Crooker. It would seem that this meeting, together with the lectures of Mr. Wendte in various Western cities, ought to increase local interest by showing the larger relations and significance of our work. The council was represented as an attempt to federate the religious liberalism of the world.

The Wednesday session began with a devotional meeting led by Rev. F. A. Weil, assisted by Messrs. Marsh and Hawley. Rev. E. A. Horton then addressed the Conference on the Sunday School. Those who have heard Mr. Horton know how unreportable he is, how impossible it is in a few words to give an adequate or satisfactory account of the impression his addresses make. Among other things, he said that preaching is not obsolete, and that Roosevelt and Bryan are the greatest preachers in the United States. The President treats great questions in a moral and religious way, and such treatment is desired by the people. The church has a great task; it is to combine knowledge with enthusiasm, deals with common sense, criticism with faith and toleration with conviction. Rev. J. Vila Blake then gave an intensely interesting account of an ideal of Sunday School work which has been consistently pursued for many years.

Perhaps the most masterly and searching paper read at the Conference was that of Rev. Geo. R. Gebauer on the Race problem. The subject was not promising, and had not this writer's duty detained him, he might have followed his inclination to use the afternoon in seeing Detroit. When this theme was treated at the Conference three years ago, there was much more heat than light, and the event left a painful impression. But this discussion, though warm enough, was luminous, and even those who disagreed with Mr. Gebauer and Mr. Jones of Topeka, who

followed with an address based not on reading but on a varied and interesting experience, gladly acknowledged the force and ability with which the speakers presented their views. Some felt that other things ought to be said that that were not said, and everybody apparently wanted to speak. By a majority of one the Conference voted down a resolution asking the directors to put this subject on the program of the next Conference. Among those who spoke were Rev. Eleanor Gordon, Rev. H. W. Foote and Dr. Rexford. Mr. Gebauer strongly deprecated the *laissey-faire* policy in dealing with the race question, nor would he leave it to the South alone. The North and West must help. He pointed out the growing antagonism between the races and the fact that this springs from the danger of amalgamation. The South is right in its ideal and end, the separation and continued purity of the races, though the means it uses are to be condemned. There must be no inhumanity, no discrimination before the bar of justice, no inequality before the law, whatever that law may be. The great problem is to satisfy ethical feeling and at the same time not to violate a race instinct on which civilization depends.

Rev. J. H. Jones, a man of Southern birth and breeding, gave the discussion some local color. The discussion showed that no question is felt to be more vital than this, and program committees looking for a subject that will arouse the most blase and make everybody want to talk will do well not to forget this fact.

Although the undersigned would not have anyone think that he is reckless with adjectives, he is going to risk one more. He is not afraid that he will be accused of a tendency to hyperbole by any of the 121 present at the closing banquet on Wednesday evening when he says that it was a delightful meeting. We are tempted sometimes to think that all stories are old and that the chestnut is the most prolific of trees. This banquet showed, however, that originality and spontaneity are still to be found in the world. Mr. Stuart said truly that he made a great find when he discovered Mr. Ralph Stone as toastmaster, and Messrs. Thayer, Horton, Marsh, Rihbany, and Miss Gordon gave, with an abundance of fun and merriment, about the right proportion of the serious for an after dinner speech. The last word was spoken by Rev. Reed Stuart, who was heard all too seldom in the Conference. It was an expression of friendliness, of cordial appreciation of his brethren, and of hope for the cause. It is not hard to understand the devotion of the Detroit people to their minister.

On Thursday morning there was a Ministers' Meeting which discussed "The Relation of the Minister to Social Forces", and which was addressed by Brigadier Lamb of the Salvation Army, and this was followed by a luncheon at the Addison Hotel. Thus closed the 55th annual meeting of the Western Unitarian Conference. The sixty-seven delegates were cordially received by the Detroit people and they will retain happy memories of the way in which they were entertained.

Personal Notes

The parishioners and friends of Rev. J. Vila Blake of Evanston, Ill., have made him a present of a vacation trip to Europe.

Rev. B. R. Bulkely of Beverly, Mass., has been persuaded by the unanimous desire of his parish to withdraw his resignation.

Rev. R. W. Boynton of St. Paul, Minn., has been granted six months' leave of absence which he will spend in Europe, seeking well deserved rest and recuperation from the stress of much overwork. Rev. Francis Tiffany will have charge of his pulpit while absent.

Rev. Theodore C. Williams, late Headmaster of Hackley School, has been elected Headmaster of the Roxbury Latin School, Boston, Mass.

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Mr. E. M. Slocombe of the graduating class of Harvard Divinity School, to Augusta, Me.

Rev. J. W. Barker of Athol, Mass., to the church in Lebanon, N. H.

Rev. A. P. Whitney to the church in Saco, Me.

Rev. H. Whitney to take charge of the church in West Somerville till Jan. 1.

Mr. Daniel R. Freeman of Union Theological School, to the Third church in Dorchester, Mass.

Rev. Frederick Preston to the church in Brewster, Mass

Mr. W. L. Meaker of Meadville Theological School, to the church in Dover, Mass.

Rev. R. E. Ramsay to the church in Davenport, Iowa.

DIED.

Rev. John Cuckson, minister of the church in Plymouth, Mass., May 5.

Rev. William Henry Savage at Montreal, May 1. Born in Woolwich, Me., 1833; graduated at Bowdoin College; served in the War of Secession with honor and distinction; studied for the ministry at Andover Theological Seminary from which he graduated 1867 to enter the Congregational ministry. In 1876 he entered the Unitarian ministry, becoming pastor of the church in Leominister, Mass., where he remained ten years, then became pastor of the church in Watertown, Mass., from which after a notable service of usefulness he went to the church in Hyde Park.

"Are We Democratic?"

In the March number we published an editorial entitled "Are We Democratic?" which some of our friends considered significant enough to make it worth while letting us hear from them. Some of them said they liked it; some were rather curious to know whether other people liked it or not.

We wrote to about fifteen of our brethren for some expression of opinion in the matter, trying to reach representatives of various sections and diverse temperaments. Doubtless our letter was ill-timed, as many of our friends were engaged in the business of "Annual Meetings"; at any rate our replies are fewer than usual, though not necessarily therefore less significant—unless indeed their fewness has significance:

Rev. Samuel M. Crothers, D. D., minister of the First Church in Cambridge, Mass.

In answer to your request for an opinion on your article "Are We Democratic?" I would say that I agree with both of your main contentions. The fact that life members of the Association and the representatives of churches in the vicinity of Boston have at present the controlling influence in the American Unitarian Association, are serious difficulties. The first difficulty might, it seems to me, be overcome by a frank appeal to the good sense of the life members themselves. While the Association could not withdraw a right once given, there is nothing to prevent the life members themselves from voluntarily giving up their right to vote in order that the Association may be truly representative.

The problem of getting a genuine representation of the different parts of the country seems to me a more difficult one. The good people who gather at the annual meeting of the Association in Boston have no means of knowing which of two names presented to them represents the predominant feeling of the Mississippi Valley churches. And even if the best representative were selected there are practical difficulties

which would prevent his frequent attendance at the meetings of the Board. The fact that the centre of Unitarian population does not approach the centre of population of the United States, gives our national organization an awkwardly sectional appearance. But neither the officers of the Unitarian Association nor the New England churches desire this state of things to continue. The whole effort of the missionary organization of our body is to hasten the day when the most convenient meeting place for the Board of Directors of the American Unitarian Association shall be Kansas City.

Rev. John W. Day, minister of the Church of the Messiah, St. Louis.

I am entirely in sympathy with the Unitarian editorial in regard to the non-democratic character of the American Unitarian Association. There can be no question of fact. The life membership principle, and still more the use of church contributions for the creation of life members who have not themselves donated the sum necessary to make themselves life members, bring a mass of votes into use in comparison with which the votes of delegates appointed by contributing churches are useless. What are the effects of this state of things? Voting is a perfunctory and empty form. I am told this would be so anyway by men whose study of logic would enable them to give the exact name to this sort of begging the question but who are unconscious that such reply is an example. Interest, indeed, is hard enough to arouse in churches not within convenient distance from Boston, but this system makes it much harder. I once defended the system on the ground that it engaged the loyal interest of many valuable supporters whose co-operation would not otherwise be gained. But that was when I was the minister of a church near Boston and was ignorant of the conditions outside the boundaries I have mentioned. I was blind also to what others saw. Experience and observation are good teachers, and while I am ashamed to have needed them in this instance, I am not ashamed to own my indebtedness to them. I have learned that delegate membership amounts to little or nothing, and that the life membership which increases interest in some directions, by so much lessens interest in other directions, and these precisely the directions in which our cause needs the strength that effective participation in the counsels of the association would give. We wish the association to be in fact as in name national. Doing splendid work in various parts of the country will not make it national. The earnest, zealous purpose of its officers creates confidence in their breadth of aim and largeness of reach, but they cannot accomplish in their persons that which local participation and responsibility alone can produce. Extended work *for* people never takes the place of work *by* people. Harmful mistakes have even been the result of the kind of nationality we have which could not have been made if real representation had existed. I may mention another result which though it is indirect and not to be more than vaguely determined is for this reason the most to be regretted. The fact is more than an impalpable infection that imperfections in breadth of vision and largeness of judgment and democracy in management show a spirit which betrays the cramping influence of something. Doing away with life membership might aid the administration of work. That abolition has been advocated by officers and is urged by strong friends of the association shows that it is a movement of loyalty with the sole aim of bringing re-enforcement to its work. Make the association a self-governing body of delegates from contributing churches, offer these delegates something to do besides listening to essays and addresses, trust them with the full powers of representation, and then see how many more will come from afar bringing the freshness of direct interest and receiving the inspiration of real union.

Rev. Alfred Manchester, minister of the Second Church, Salem, Mass.

The present method of electing officers of the American Unitarian Association is in accordance with a vote of the members expressed in an Annual Meeting. It was adopted after much discussion and after other methods had been tried and found wanting. It can be changed at another Annual Meeting, but it is doubtful, considering the impatience of our people with any extended discussion of details of government, whether it would be possible to change to a better method by discussion in open meeting. It does seem, however, that a committee appointed to consider the matter and to report in a year might suggest some improvement that would be in the interest of democracy. At present the letter calling for the nomination of certain persons mentioned in it is practically the appointment of those persons to serve. Would it not be better for the nominating committee to solicit nominations to be sent in during a period of three months and then to prepare an Australian ballot with a certain number of names for each office to be marked by members at the Annual Meeting? The nominations could be solicited from certain districts in a manner to make the candidates truly representative and the initiative would be with the people instead of with a committee.

Rev. Alfred R. Hussey, minister of of First Independent Christ's Church, Baltimore, Md.

I was glad to read the editorial "Are We Democratic?" because it expressed a truth which had long been in my thoughts. With every word I heartily agree. To anyone who has attended the annual meetings of the American Unitarian Association, must the entire formality of the election of officers have become plain, while the work of the Nominating Committee obviously comes pretty near to being an empty farce. In point of fact, while the members of our body have been easy-going and indifferent to denominational affairs, the few most closely concerned have constructed a self-perpetuating organization, which little short of a general uprising can now overthrow. While our churches have been valiantly battling against bossism in politics, they have suffered their denominational organization to degenerate into a machine, the control of which is both unrepresentative, undemocratic, and, worst of all, both unAmerican and unchristian.

For this reason, any such change as this editorial proposes, I would gladly welcome. I would even go farther and recommend the removal of our denominational headquarters from the highly-civilized provincialism of Boston's classic shades, to a point more closely in touch with the life of the entire nation, such as Chicago or New York.

Rev. Henry Wilder Foote, minister of the First Unitarian Church, Ann Arbor, Mich.

I agree in general with the position you have taken in THE UNITARIAN and that the present arrangement is undemocratic. Of course it is an inheritance from the time when the A. U. A. was a little more than a local Boston affair. As you stated in March, we cannot abolish the legal rights of the life members. But I have the following plan to propose: that next year an amendment to the by-laws be presented providing that for life-membership there be substituted *honorary life-membership* without a vote, and that any present life-member may have his or her name transferred to the honorary life-membership list. Of course some would cling to their privileges and we would have to wait until they died off, but the dreaded "bureaucracy" would be a constantly dwindling class.

There can be no human life without sorrows; but, to live with sorrows, yes many sorrows, yet free from sorrow's burden, that is the art of life toward which we are being trusted.—*Carl Hilty.*

Notes From the Field

Church of Our Father
Lancaster, Pa.
Rev. Melvin Brandow
Minister

The Sunday School has been re-organized. Mr. Garvin has consented to act as Superintendent. One or two new teachers will co-operate. The minister will begin a Bible Class; Mark's gospel will be studied verse by verse in the light of the new thought that the best scholars have recently brought to it.

The Channing Club has had a successful three months' career that augurs well for next season. Its sessions for this church year have now closed. An extra meeting was held on the evening of April 28th, when Dr. Schiedt spoke on Haeckel's "Riddle of the Universe" to a much-interested audience,

The next task of the Longfellow Society will be the reading of Sheridan's "School for Scandal."

First Parish
Dorchester, Mass.
Rev. E. R. Shippen
Minister

Three sermons of note have recently been given on Unitarianism, its history, its status to-day, and its future prospects. On April 28 Rev. Richard Boynton of St. Paul, occupied the pulpit. Mr. Boynton was closely identified with this church in his boyhood and has many warm friends in Dorchester.

A special service was held last month for the Boston Federation of Young People's Religious Unions. The meeting was large and interesting, delegates from most of the Unitarian churches in Greater Boston being present. Rev. C. R. Eliot conducted the service and Rev. L. G. Wilson made the address.

The Alliance closed its season with the annual meeting on May 1st. The branch now numbers 145 members and enters upon its 27th year of work. Rev. Clay McCauley was the speaker at this meeting, with an address on Liberal Conditions in Japan, concluding the study of foreign countries carried on through the season as outlined by the National Board. Mrs. Walter L. Hayes was re-elected president. As usual the women of the Alliance took an active part in the exercises of Anniversary Week.

A card has been sent out to the parish asking an expression of opinion on closing the church in August.

First Parish
Billerica, Mass.
Rev. Harry Lutz
Minister

Work of the Women's Alliance during the past season has embraced the following program: October 1906, Business meeting November, Address by Mrs. Thomas Talbot of North Billerica, upon her "Automobile Trip through Northern Africa." December, a paper by Mrs. Sarah H. Trumbull of Beverly, upon "George Eliot." January 1907, Rev. Harry Lutz, subject "The International Council of Unitarian and Other Liberal Thinkers." February, Gentlemen's night. A talk upon "The Religion of Good Will" by Rev. Charles F. Dole of Jamaica Plain. March, a musicale by Miss M. Amy Hosmer of Billerica, assisted by Miss Winnetta Lamson. April, "Unitarianism in Japan" by Mrs. Wm. I. Lawrance of Winchester. May, annual business meeting. Mrs. Harry Lutz is president of the Alliance.

The Unitarian Society
New London, Ct.
Rev. H. C. Ives
Minister

Mr. Ives' installation took place May 1st and was a most inspiring and interesting occasion. The sermon was preached by Rev. Thos. R. Slicer. The installation prayer was by Dr. James H. Ecob of Philadelphia, who also delivered the address to the people. Rev. A. M. Lord gave the right hand of fellowship, and extended a welcome in behalf of the local conference. Rev. W. T. Dickerman of New Haven, also took part in the service. The society anticipate soon having their own church home which they very much need, as they now meet in a rented hall. The various clubs and societies in the church and its general activity make larger quarters indispensable. The membership of the society and Sunday School is steadily increasing.

Unity Church
Humboldt, Iowa
Rev. Nathan W. Tupper
Minister

Nathan W. Tupper of Chicago, began work here as minister of Unity Church the first Sunday of April. The call to Mr. Tupper had been unanimous and the relation between minister and people is most cordial and friendly. The church people were glad to welcome Mr. and Mrs. Tupper and little Carlisle to the parsonage. The ladies of the church gave a reception to the Tuppers early in April,

Rev. Robert E. Ramsey, formerly pastor of Unity Church and this year studying at Harvard, spent a few days in April with old friends here. The Y. P. U. tendered a reception to Mr. Ramsey and Mr. and Mrs. Tupper.

On the evening of the 7th of May Mr. Tupper was ordained and installed as minister of Unity Church. Rev. Fred. V. Hawley of Chicago, Rev. Elinor E. Gordon, State Secretary of the Iowa Unitarian Conference, and the ministers of the local churches took part in the service. Mr. Hawley gave a strong, helpful sermon. Miss Gordon gave the charge to the minister, speaking wise, earnest words as regards the work of the minister. Mr. Bennett of the Methodist Church, gave greetings from the other churches and Mr. Heady of the Baptist Church gave the scripture reading.

Rev. Mr. Tupper gave up a lucrative business position to take up the work of the ministry. He enters this field with a deep appreciation of what it means and a consecrated spirit, which qualities must bring him success in his

high calling. The Humboldt church is glad to have this man as its minister. The various auxiliaries of the church are in a prosperous condition and the outlook for the future is bright.

First Cong. Unitarian Church
Cincinnati, O.
Rev. Geo. A. Thayer
Minister

The first Sunday of May, the 5th, was set apart for receiving into church membership those adults who desire to express publicly by some simple religious ceremonial, their conviction that the ideas of faith, duty and destiny, which our church holds, are such as will help them to happier and better living and will make a brighter world for other men and women.

A simple form of words in which there is no declaration of doctrine which any reasonable church might not accept, was signed by the applicants and the hand of fellowship was given by the minister.

The Church Covenant which was adopted in 1881 is as follows: "We, whose names are here recorded, join ourselves together heart and hand, for the maintenance of a free rational and liberal worship, for the study and practice of the religious life; and to promote truth, righteousness and reverence, and charity among men."

Rev. and Mrs. Thayer at the close of twenty-five years ministry have been invited by their congregation to take a three months trip to Europe from the 29th of June when they sail in the steamer Lucania. Few churches have enjoyed so long the good fortune of an unbroken pastorate attended by continued prosperity and growing harmony.

New Books

FREEDOM IN THE CHURCH, or The Doctrine of Christ; by Alexander V. G. Allen. New York, The Macmillan Co., 1907. Price $1.50 net.

The name of Prof. Allen is especially associated in the minds of most of our readers, probably, with his valuable book on "The Continuity of Christian Faith" and his admirable life of Phillips Brooks. This is an entirely different sort of thing and we are at a loss to imagine just who may find much satisfaction in it. It is a work of special pleading, which will probably convince nobody but those already convinced, and even they may feel some humiliation at the terms of their edification. The issue defended is the freedom of the true "churchman" to believe the virgin birth of Jesus. Dr. Allen insists that he believes in the miracle but that it is not very important whether other people believe in it or not: as though Almighty God would violate one of the great laws of his cosmic order without enough of eternal reason for it to make its ignoring of surpassing consequence. Dr. Allen's major thesis is that the church of England has established itself not on the authority of the creeds but of the scripture, with unrestricted liberty of interpretation. How shaky this foundation is appears when we discover Dr. Allen to be wholly in sympathy with the "Higher Criticism" which makes the word "authority" singularly unfitting.

This does not mean that this book has not many pages of vital interest and much charm. Dr. Allen is a well-equipped scholar and by no means a superficial thinker. His survey of his field is comprehensive, and often illuminating. Yet the impression of special pleading is not often to be escaped. His chapter on "Historic Variation in the Interpretation of the Apostles' Creed" is not candid; the following chapter on "The Vows of the Clergy and Clerical Honesty" is far from convincing; the three chapters coming next, "Interpretation of the Virgin Birth in the Ancient Church", "The Virgin Birth and Incarnation After the Fourth Century" and "Change in the Doctrine of incarnation at the Reformation", are erudite and full of suggestive interest, but the sense of "another side to the question" insistantly obtrudes itself on the reader, even when he himself lacks the learning to fill it out. The closing chapter, "Modern Sensitiveness About the Virgin Birth" is—how shall we say it nicely?—is not precisely what one would be glad to remember a respected scholar to have written who had done so much worthier things elsewhere.

THE CHURCH'S ATTITUDE TOWARDS TRUTH: by Edward P. Usher, A. M., LL. B. Published by the Author, 1907.

Mr. Usher's book is not so ambitious as Prof. Allen's. It assumes the modesty of paper covers and private publication. We like it better. It is direct, clear-cut and royally honest. Its animus is practically the same as that of Prof. Allen's book,—a plea for freedom of faith in the Episcopal Church, but its tone is manlier and more genuine, There is no sophistication in its argument, no affectation of personal belief in dogmas which the writer does not deem it worth while for other folks to believe in very much. It presents not an excuse for progress in faith, but substantial reason for it. Some readers may be convinced by it of things they had not held to before, and those not convinced will retain respect for him who wrote, which is worth while, too.

THE STEPS OF LIFE: Further Essays on Happiness, by Carl Hilton, Professor of Constitutional Law in the University of Bern. Translated by Melvin Brandow, minister of the Church of Our Father in Lancaster, Pa., with an Introduction by Francis Greenwood Peabody, Professor of Christian Morals in Harvard University. New York. Macmillan & Co. 1907.

Readers of Prof. Hilty's earlier volume of "Essays on Happiness" will find renewed delight in this book of engaging optimism. It surely brings good tonic for all souls wearily temporizing with low-pitched ideals of life. The contagion of its unremitting idealism is unescapable, while its sub-soil of very practical and almost shrewdly-wise common sense is genially re-assuring. Sometimes indeed its stalwart confidence in the over-ruling good may seem naive, rather than philosophic; and more than one phrase inevitably clashes with some of our modern liberal theology; but the substance of it all is genuine and not superficial. The headings of chapters indicate something of the range and nature of the book; Sin and Sorrow; Comfort Ye My People; On the Knowledge of Men; What is Culture? Noble Souls: Transcendental Hope; The Prolegomena of Christianity; The Steps of Life. The translation is excellent; one rarely is made conscious of alien language and idiom lurking behind this English, so successful has Mr. Brandow been in actual translation; his English is direct, idiomatic, graceful and sympathetically transparent. Dr. Peabody's introduction is what we would expect.

THE MINISTRY OF DAVID BALDWIN a novel, by Henry Thomas Colestock. New York. Thos. Y. Crowell & Co. Price $1.50.

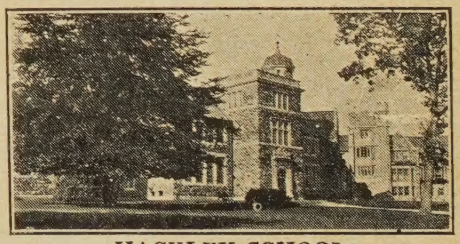
The story which Mr. Colestock has to tell is one of vital significance and all too timely interest. Its hero is a young minister who tries to preach a gospel of outspoken progress in a Presbyterian church—and suffers for it. He refuses to be silent about his new views regarding Scripture, the Incarnation and Salvation, which are very heretical, and an intriguing triumvirate of deacons, variantly bigotted, nearly compass his ruin, the tragic factor involved being of course the bearing of spiritual independence on the bread and butter question. The telling of the story, we must confess, is rather crude; several of the situations are over-colored; not a few pages are weak in triviality, the tragic element is forced to unnecessary painfulness; and Right (and heresy) finally triumph by a rather too easy trick of elimination on the part of the novel-writer's sort of over-ruling Providence. But the tone of the book is good, and its theme thought-provoking.

MORALS IN EVOLUTION: A Study in Comparative Ethics, in two volumes, by L. T. Hobhouse. New York. Henry Holt & Co.

Dr. Hobhouse has produced a work of exceptional value; he has brought to bear upon the great problem of Ethics the comparative method of study, and interpreted them in terms of an evolutionary method. His work is comprehensive and therefore bulky. His manner of treatment is exhaustive; sometimes it may seem too minutely so, each chapter being worked out almost as a monograph on its own topic, with inclusion of matter not necessary in the development of his work's proper scope. Yet the cumulative effect of this thoroughness of workmanship is peculiarly satisfying and Mr. Hobhouse writes with a style so luminous and interesting that one rarely grows weary over his multiplying pages. His mastery of the wide-ranging literature of his subject is complete; he is not only in possession of all the facts of the case but has intelligently and with rare perspicuity correlated them all, and made his book no mere compendium of the latest knowledge and thought of the scholars and investigators, but an original and highly valuable contribution to the comprehension of the most vital issues involved in modern society and philosophy.

The work is in two volumes. The first deals with the historic and ethnological data of his inquiry, the second with the philosophic and religious elements involved. He has himself titled the two parts. I. "The Standard"; II. "The Basis". In Part I he treats of the scope and method of comparative ethics, forms of social organization, law and justice, marriage and the position of women, relations between communities, class relations, and property and poverty. Every chapter is marked by singular sanity of judgment in analysis and interpretation as well as thoroughness in research. The chapters on marriage and woman's place in society are especially interesting though the significance of his review of the development of law and justice impressed us most deeply.

In the second part we are taken into the realm of philosophy and psychology; the early phases of thought; the world and the spirit monotheism, ethical idealism, philosophic ethics, modern ethics, and the line of ethical development being topics considered. The second volume seems to us rather the more important and much the more interesting to read; but many will doubtless prefer the first for its concreteness of matter. It is all of consequence surely to the minister who realizes the need of wide information and intelligent suggestion in these fields.



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